

# sources



a publication of concordia multi-faith chaplaincy





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...a publication of  
Concordia Multi-faith Chaplaincy

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Rev. Ellie Hummel

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### let us know...

Write to us and tell us what you want to read about in our next publication.  
We want to know what you think!  
We would like to include your comments and insights in our publication! Write to us at [sources@alcor.concordia.ca](mailto:sources@alcor.concordia.ca).

### Spirituality in Everyday Life Lunch Series

Wednesdays starting September 27<sup>th</sup> at 1pm in Annex Z-105  
Bring your lunch and join us for tea and coffee to talk with experts from the Concordia community about wilderness, sexuality, suffering, music, food and health and how these topics relate to our spiritual lives. Info: Arianne Shaffer.

### Concordia University Pagan Society

We offer workshops on occult and pagan topics, public rituals, and education for the community about paganism. We are interested in holding interfaith dialogues with pagan religions from around the world. Our doors are open to all! Check out our upcoming events at: <http://groups.yahoo.com/group/cupagans>. Email: [cups@fastmail.ca](mailto:cups@fastmail.ca)

## editorial



Welcome to the new publication of Multi-faith Chaplaincy, *sources*! After ten years of successful publication of *First Word*, our department decided that it was time for a new name, a new look and new features. And so, *sources*, invites you to engage in questions of spirituality, faith, values and religion that are raised within Concordia University and the larger world.

In this first issue, we invite you to reflect on the name of our new publication, *sources*. What are the sources you draw on as individuals? Sources of hope? strength? inspiration? creativity? faith? What are the sources you and your community draw on? How do you replenish them? What happens when the sources run dry? Does your time spent at Concordia fill or drain your source?

None of these questions are easily answered, but require thoughtful and prayerful discernment. They are the kind of questions we hope you can discuss with friends over coffee, or in the lounge of Multi-faith Chaplaincy, or as you ponder your spiritual disciplines and tradition. The answers to these questions are not found in a simple statement, but in a life well lived, in a life full of compassion, integrity, faith and commitment to humanity as a whole and all of creation.

At Multi-faith Chaplaincy, it is our hope that this publication can be a resource to you as you grow into the answers. And we are also envisioning that this process be a two-way conversation, as well as multi-faceted and with a view to learning more about ourselves and each other. To that end, we would like to hear from you. We would like to hear your reflections on our name, comments on articles and programs we offer, musings on the artwork on the front. We would like you to submit your artwork, your thoughts and articles and your comments. We would like to know what is on your heart, mind and soul! So write us at [sources@concordia.ca](mailto:sources@concordia.ca) or contact one of our staff. Let's hear from you, as we all draw on the sources of our lives! ♡

Ellie Hummel

## some thoughts on dharma

T.S.Rukmani

Hinduism, also known as *sanatanadharma*, (translated as *eternal dharma*), defines the Hindu's worldview as that which is ruled by 'dharma.' In Sanskrit there is no word denoting religion or ethics as such, and the word 'dharma' has been used in many senses. One of the senses which the word *dharma* denotes is derived from the meaning of the word itself. "*Dharma*" is derived from the Sanskrit root "*dhr*" which means "*to support/sustain oneself*", "*appropriate conduct*", or "*that conduct which supports oneself*", and can simply be understood as proper human behaviour for all situations. After all religion is also supposed to eventually guide one to live life in an ethical manner, and therefore it is reasonable to understand how the same word is understood in both senses of ethics and religion in Hinduism.

Though the *Rigveda*, which is the earliest sacred book of the Hindus going back to at least 2500 BCE, does not use "*dharma*" in these specific senses, one might find resemblances to those meanings in its various usages. By the time

CONTINUED ON PAGE 3, SEE **Dharma**



### Jesus, Revealer of a Liberating God a workshop

Including guided meditation on God's Word. Helping you to discover and connect with the God who is always on the side of life. Beginning September 25.

Mondays, 12 noon to 1:00 pm in  
Annex Z, room 05  
Contact Michelina Bertone, S.S.A.

### Write Way to Wellness

A Writing Workshop to explore how qualities such as love, forgiveness and compassion can help in times of stress, transition and searching.

Saturday, November 18,  
10 am - 4 pm.

\$20 for students,  
\$40 for non-students.

To register and for more info,  
Contact: Ellie Hummel  
or see [www.writetothetheheart.com](http://www.writetothetheheart.com).

### Twilight Retreats

Sundays: 3:00 - 8:00 pm

Annex Z, Room 105

Including a shared supper

Contact Michelina Bertone, S.S.A.

### The Art of Living Club

"To live life fully and freely is an art,  
requiring skill, intuition, creativity, and  
knowledge."

Come and talk to us or get involved  
in our service project. Contact:  
[artoflivingconcordia@gmail.com](mailto:artoflivingconcordia@gmail.com)  
[www.artofliving.org](http://www.artofliving.org)

### Zen Meditation

Every Thursday Annex, Z Rm 05

Instruction at 11:45 am

Sitting from 12-1 pm

On September 21 Myokyo will be  
holding an in-depth introduction  
session from 11:00-1:00. Contact  
Myokyo for more information.

### Services for Muslim Students

#### Prayer Spaces...

H-716 (SGW) or SC 03-02 (Loyola)

**Friday Prayer - LS (2015 Drummond)**

Imam Elmenyawi meets with students,  
on the 3rd Friday of each month, after  
Friday prayers.

#### For information contact:

Muslim Student Ass'n at 848-7410 or  
[msaconcordia@montrealmuslims.ca](mailto:msaconcordia@montrealmuslims.ca)  
<http://msa.concordia.ca/>

### Dharma, (CONTINUED FROM PAGE 1)

of the Upanishads (800-500 BCE) the word had evolved to have these specific connotations. Again while *dharma* was defined in many different ways and many religious duties and moral behaviour were associated with the word, by the time texts like the *Manusmriti* and the *Mahabharata* came into being, by about the 3<sup>rd</sup> century BCE, a common *dharma* for all people based on certain ethical principles had developed. Experimenting with many individual virtues, the common

"dharma" or "*sadharana-dharmas*" were finally narrowed down to five that, under normal circumstances, everyone had to follow. These were defined as *ahimsa* (non-violence/non-hurting), *satya* (truth/truthfulness), *asteya* (non-stealing), *brahmacarya* (self-control/celibacy) and *aparigraha* (non-greed/non-covetousness), thus bringing the moral aspects of the concept of "dharma" to the forefront.

One can call the *sadharana-dharmas* the ethics of Virtue, and a person is exhorted to develop these virtues and try and follow them as far as possible in all situations in life. Books like the *Ramayana*, the *Mahabharata*, the *Bhagavadgita* (which is part of the *Mahabharata*),

and the *Puranas* as well as books like the *Manusmriti* which are rules for behaviour, give general guidance in the matter. In modern times Gandhi stands out as an exemplar of following these five principles of common dharma and is also unique in history as an individual who employed the principle of non-violence even in the political arena.

A life that is devoid of certain guiding moral principles is not a life different from that

A life that is devoid of certain guiding moral principles is not a life different from that of animals.

of animals. The *Hitopadesha*, a Sanskrit text, giving general guidance for well be-

ing, mentions that a person who just eats, drinks and follows his/her instinct is no better than an animal. If one is to lead a meaningful life with some purpose, (which brings in its own satisfaction) that life has to be guided by moral values. That is what the concept of *sadharana-dharma* does in Hinduism. The world today has changed greatly. We must get used to living under a lot of stress and strain, particularly living with the tensions that have arisen in a terror-driven modern world. Forming some basic guidelines for oneself based on the wisdom of long traditions such as Hinduism can help us to cope with many of the troubles of the present day world. ◊

### Insight (Vipassana) Meditation

a practice to live with awareness and kindness

**Loyola: Tuesdays**, in the Loyola Chapel Meditation room: 12:00-1:00 PM, instruction and sitting meditation; optional guided meditation or Dharma teaching at 1:00-1:30 PM.

**SGW: Wednesdays**, at Annex Z, room 05; 12:00-1:00 PM, Instruction and sitting meditation; optional guided meditation or Dharma teaching at 1:00-1:30.

**Wednesdays**, at Annex Z, room 05; 5:15-6:45 PM,

Instruction and sitting meditation and guided meditation or Dharma teaching  
Contact: Daryl Lynn Ross





## art of living in india

Mary Shorten

Last term I traveled to Bangalore, India along with five other Concordia students and students from *Art of Living* Clubs at McGill and Ecole Polytechnique. We wanted to spend our reading week doing something that would uplift ourselves and the world, yet we hadn't fathomed the nature of the event in which we were about to take part.

On February 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> 2006, Canadians and Americans, Indians and Pakistanis, Taiwanese, Bosnians and Serbians, Iranians and Iraqis were among the 2.5 million people from over 110 countries

who stood side-by-side and celebrated humanity. The three day event that launched hundreds of new service projects world-wide was part of The Art of Living Foundation's Silver Jubilee Celebrations.

It was difficult to believe that we were only celebrating the Foundation's 25th anniversary, considering the breadth of the Art of Living's activities. In more than 100 countries the Art of Living is active in thousands of service projects including youth empowerment programs in South Africa, Mexico and inner-city areas in the United States. They are also leading community development initiatives in Hurricane Katrina and Tsunami affected areas, and

redirecting the energies of would-be terrorists in the Kashmir valley in both India and Pakistan. They are working to unite individuals in both Israel and Palestine through unique workshops. What was most striking

**Everyone was so proud to be representing their country, religion and culture, but even more proud to be standing together, honoring humanity in all its diversity.**

was the spiritual aspect behind all the work. All the projects had been inspired by Sri Sri Ravi Shankar, the founder of the Art of Living, a world renowned humanitarian and spiritual leader, and his vision of a one-world family.

I was in awe as I walked down the roads, passing spiritual leaders and saints from all religious backgrounds, hearing dozens of different languages, seeing the flashes of colour that made up countless flags. Everyone was so proud to be representing their country, religion and culture, but even more proud to be standing together, honoring humanity in all its diversity. ◊

## what sources means to me...

Michelina Bertone, SSA



What does the word *sources* evoke within me? *Sources* awakens in me the deepest thirsts, longings and dreams shared by all humanity, regardless of race, religion, status, gender or age: *The ceaseless quest for meaning and well being* in all areas of life. Deep within every person's heart is the need and desire for life and love, the need for happiness and peace. In the words of Thomas Merton,

"Our real journey in life is interior; it is a matter of growth, deepening, and of an ever greater surrender to the creative action of love and grace in our hearts."

The more we are connected to our own core, the more we are connected to others, the cosmos and to the God of many names, experienced as the ultimate Source of meaning and hope. As we journey in our turbulent world, do we realize how silence and solitude can help us touch our deepest *sources*? Do we realize how they hallow our hearts and bring us to the dance of truth, courage, compassion and hope? ◊

## ask a chaplain...

*...if you want to find water, don't dig ten holes that are each ten feet deep, but rather dig one hole a hundred feet deep.*

**Dear Chaplain,**

***I consider myself a spiritual person, but I don't feel comfortable with any particular religion. Even though I find parts of many of them very interesting, I also find some things in religions objectionable. Do you think I have to be a part of a religion to grow spiritually?***

**Religion-shy**

**Dear Religion-shy,**

The word "spiritual" means many different things to different people, as would an understanding of what comprises spiritual development. Personally, I think when we are responding to life with spiritual depth and wisdom, we experience life from a very big perspective – so big that there are no edges or boundaries to our sense of who we truly are. One may feel this profound connection with all life through a sense of being in God, or an awareness of the interconnection of all life, or through a feeling of deep compassion. Also, with spiritual maturity we can be fully present – really "there" even if the situation is difficult or painful, because we don't feel any need to protect ourselves from the truth.

Now, you may be asking, "Then what do we need religion for?" People criticize religion for being a force for division and oppression throughout history. It has certainly been misused by many people, and the founders, mystics and prophets of the



**ask a chaplain** (continued from page 4)

world faith traditions would abhor much of what is done in the name of their religion. However, if you are really interested in becoming a wiser and more compassionate person, finding a faith tradition that you feel drawn to and seriously studying and applying those teachings can help you. Take a good look at the core teachings of the tradition of your birth, before assuming it doesn't have what you're looking for.

The analogy is sometimes given that if you want to find water, don't dig ten holes that are each ten feet deep, but rather dig one hole a hundred feet deep. At its best, religious practice is a path to becoming a fully mature, conscious, honest and loving person. Relationships with others who also hold these values are an essential part of the

path. Following a path challenges us to be more generous than is comfortable, to love even when we want to turn away and to hold to truth and integrity even when it is difficult. But we need to follow the path with our conscience and sense of personal responsibility as well, not relinquishing these to anyone. And respect for all spiritual paths and all people should be at the foundation of any faith.

I should also say that I consider it far more beneficial to simply try your best to be an honest, caring and generous person than to adhere to a religious doctrine, whatever it may be, in a way that is judgmental, excluding and unquestioning.

Wishing you lots of joy in your explorations,  
Daryl Lynn Ross

## living an inter-faith experience

Arianne Shaffer

**M**y involvement with Multi-faith Chaplaincy began when I was an undergraduate in the Religious Studies department here at Concordia. I found that it was a place where I could begin to explore the many layers of interfaith dialogue and multicultural interactions. As I went on to do my Masters Degree in Peace Education at the United Nations University for Peace in Costa Rica, I found that I was increasingly interested in the social, religious and cultural dynamics of Concordia. How can we as a school of over 30,000 people from around the world share this space and best use its diversity to our advantage?

Working now as the *Programs Assistant* at Multi-faith Chaplaincy I am learning not only how lucky we are to have such a diverse student body, but also how willing the students are to connect with one another across religious and cultural lines. My job is to connect with the students and help them to connect with one another – and that is in a sense the role of Multi-faith Chaplaincy. We are here not only to serve specific faith-based groups and individuals on campus, but also to help these groups and individuals awaken to the potential of meaningful connections with people who are seemingly different from themselves.

I am open and excited to hear about the kinds of things you feel Concordia could benefit from, and to see how as groups of religious and spiritual people we can make your experience here as rich and stimulating as possible. It is all too easy to stay in the comfortable niche of our own circle of friends and communities – but we are given the opportunity here at Concordia to branch out and really live a multicultural and interfaith experience in an authentic way.

Please feel free to contact me at [ashaffer@alcor.concordia.ca](mailto:ashaffer@alcor.concordia.ca) or at 514-848-2424 ext. 3593. ☺



## faq about mfc...

(Frequently Asked Questions about  
Multi-faith Chaplaincy)

**Q: What's chaplaincy?**

**A:** Chaplaincy is a service department at Concordia University whose mandate it is to nurture faith, spirituality and social responsibility. We do this through programs, outreach, community and one-on-one encounters with students.

**Q: Are you really multi-faith?**

**A:** Yes! We have chaplains from a variety of religious backgrounds and work with religious student groups on campus. More importantly, we are open to all faiths and spiritual paths and help foster encounters between different faith traditions.

**Q: Why would a student come to chaplaincy?**

**A:** Students come for different reasons. Some come to use the lounge to eat their lunch or study, others come to chat with a chaplain, some take advantage of the many programs we offer, some use the lounges as a meeting place to connect with friends and meet other people interested in spirituality

**Q: What kind of programs do you have?**

**A:** Every term we offer a variety of programs. Some are one-time events and others are ongoing. We offer meditations, prayers and retreats; workshops; volunteer opportunities and community activities. Check out all of our ads throughout this publication.

**Q: What can I discuss with a chaplain?**

**A:** Anything and everything. The chaplains are there to discuss what is on your heart and mind and they always look at life through the lens of spirituality.

**want to visit?**

**...talk to a chaplain?**

Check out the back page for our phone numbers, email addresses and office locations.

Are you curious about the religious communities of Montreal? Do you long to deepen connections across religious boundaries? If so then please join our **Interfaith Connections Program**. Contact Arianne Shaffer for more details.



## not remaining silent

three students tell the story of their visit to the concentration camps...



This past May over three hundred university students traveled to Poland on the March of Remembrance and Hope. The goal of the trip is to teach students of different religious and ethnic backgrounds the dangers of hatred, stereotyping, and intolerance through the study of the Holocaust. Four students from Montreal and two students from Ottawa were participants on this year's trip and we caught up with some of them to hear just a little bit about their life-changing experiences.

**sources:** *What was your greatest source of strength on the trip?*

**In-Leng:** During the trip, I really had no idea what kept me going. However, the experience of traveling and being in a new country was actually relaxing. Getting to know people on the trip and spending time with them made things lighter. There was laughter in some dark places. The Holocaust survivors shared a lot of their strength with us.

**Hayley:** I admired throughout the trip the strength and courage of the Holocaust survivors. The survivors shared their Holocaust experiences and memories with us which was obviously difficult. Yet, the survivors saw the importance in passing on their stories to us. In this way, I found their presence during the trip a source of strength and I felt extremely privileged to partake in this trip with them.

**Gandhar:** The Holocaust survivor on our bus, Ruth Gutmann, was one of the lucky ones, a "hidden child." We stood in the gas chamber where Malkah and Nathan (her parents) were killed, at Auschwitz. She brought a photograph of the people who created her, the ones she can't remember, because she was so young when they were taken away. We lit candles. We cried. We tried to understand what it means to be a survivor.

**sources:** *What was one of the most powerful moments for you in Poland?*

**In-Leng:** There were several powerful moments, but Majdanek was the most intense. It was the last full day traveling with the whole group at the most preserved death camp. There was something about that place. It was my emotional low point and high point. I had the loneliest moments and yet felt a lot of love from the others in the group. There was a hail storm and a beautiful sun.

**Hayley:** On the trip we had Yves, a university student from the United States who originally came from Rwanda. One night during a debriefing session of our group, Yves shared his own personal experiences from the Rwanda genocide. I was touched by the amount of candidness he expressed in telling us what he went through, as it must have been something extremely difficult for him to share. This really reflected on our group: the people were open, caring and excellent listeners who created an environment that allowed people like Yves to share their experiences. This moment also was powerful to me in that it showed genocide is still happening in this world and affecting people of all ages, races and creeds.

**Gandhar:** The gas chambers and the crematoriums were barely possible to be in, much less photograph. The first death camp that I visited was Auschwitz. In this place, gruesome experiments were carried out on humans, live and dead. As I poked my head around a corner and saw a gas chamber for

the first time, I could bear my tears no more. It just hit me. I broke down at Auschwitz and felt trapped spirits pass through my body sending me the iciest chills. There was no way that I could take pictures of either gas chambers or ovens. No two-dimensional reminders will be required. The horror continues to live within me.

**sources:** *What is the most profound lesson you have extracted from the experience?*

**In-Leng:** I am still trying to figure that out. There were many messages about faith and survival. It was an honor to hear stories from the survivors, to laugh and to cry with them. I was exposed to some of the most wonderful people, and they showed me who I want to be.

**Hayley:** As a lesson it taught me that it is important for every person to be aware of what is happening in the world and any injustice or persecution of any group should be isolated and dealt with, so that history does not repeat itself.

**Gandhar:** When you tell a story three times it becomes your own. Although several decades have passed since the Second World War, we are all part of what happened. Never forget that we too are human.

*To remain silent and indifferent is the greatest sin of all...*

**Elie Wiesel**

To find out more about MRH please contact Arianne Shaffer or check out [www.remembranceandhope.com](http://www.remembranceandhope.com). Watch for the ads announcing our post-March of Remembrance and Hope event where these students and others will gather together to share more of their experience, answer questions and engage in discussions about creativity and trauma.



## Religious Environmentalism Now: Human Responsibility

A Video Screening and  
Panel Discussion

With Faculty and Students

Friday, September 29, 2006  
10:30-12:00  
in the de Seve Cinema

**We want your art!** Your drawings, photos, doodles, artistic musings... we are always looking for new cover art and beautiful ways to fill our pages. Contact us for submission specs at [sources@alcor.concordia.ca](mailto:sources@alcor.concordia.ca)

Any questions call  
Bernie Glover.

**sources**

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**your art  
here?**

## Concordia Christian Fellowship

Join us to study the Bible, pray to God and celebrate the work of Jesus Christ together. Drop by our office at 2020 Mackay Rm. 303. We would love to meet you and tell you about our upcoming events - [ccf@alcor.concordia.ca](mailto:ccf@alcor.concordia.ca)

## Used Book Sale

Monday and Tuesday,  
October 2-3  
on the Mezzanine

Proceeds go to the

Student Emergency Food Fund  
and scholarships

Come and browse! Come and buy! Come and help!

To help with set-up, sale and take-down, contact Giovanni Serino

## Building Bridges

Prison Visit Program

An evening discussion group once every 3 weeks with inmates of

Leclerc Institute

Orientation required!

Info: Bernie Glover

## Outreach Experience

*A program of volunteering.*

Sharing your gifts among the sick, the homeless, youth, the aged & other marginalized persons in our society.

Contact Michelina Bertone, SSA

## Sikh Student Association

Come meet with Manjit Singh to help form this year's Sikh Student Association. First meeting on Wednesday October 4th 5:30-7:30 PM in Annex Z-105. Please contact Manjit if you are interested in attending.

## Chabad House

We are pleased to host Chabad Bistro – a vegetarian restaurant with student prices – open Monday-Friday 11am-4pm. Come join us for Shabbat and Holiday prayers and meals, Hebrew lessons, Kabbalah, Talmud and more. Chabad House is located at 3429 Peel St.

[www.chabadhouse.org](http://www.chabadhouse.org)

Contact Rabbi Mahn for more details.

## Stress Management Through Guided Imagery and Music

An experimental workshop enhancing your capacity to cope with life's stress, beginning September 26<sup>th</sup>.

**Tuesdays, 12 noon to 1:00 pm in  
Annex Z room 05**

Contact Michelina Bertone, S.S.A.

## Monthly Shared Suppers at L'Arche

An opportunity to

...Share with mentally challenged women and men

...Grow in the sense of what it means to be human

Every last Monday of the month  
5:00 to 8:00 pm

Contact Michelina Bertone S.S.A

## Individual Retreats in Daily Life

Available upon request, anytime.

Contact: Michelina Bertone, S.S.A.  
or Ellie Hummel

## Mother Hubbard's Cupboard

A Vegan Meal for just \$2  
Served with great community and conversation!

**Every Thursday from 5 pm – 7 pm  
Starting September 21.**

For more information or to help out, contact Carlo at [mohubbs@alcor.concordia.ca](mailto:mohubbs@alcor.concordia.ca) or Ellie Hummel

**See you at Mo Hubbs!**

## Habitat for Humanity:

Building Homes, Building Hope

Are you interested in learning about the elimination of poverty by building homes in partnership with families in need?

Then contact: Ellie Hummel or [habitat@alcor.concordia.ca](mailto:habitat@alcor.concordia.ca)

## Activism AND Faith The Bible AND the Newspaper Jesus AND Justice

Sound interesting?

Then come to the meeting of the SCM (Student Christian Movement)

**Every last Wednesday of the  
month (September 20,  
October 25, November 29),  
4 pm – 6 pm at Annex Z.**

For info, contact: Ellie Hummel  
or [concordia@scmcanada.org](mailto:concordia@scmcanada.org)

## Insight Meditation Retreat

Dec. 8-11

Full-time students: \$70, others \$90

Meditation instruction, Dharma teachings, yoga, vegetarian food

Contact: Daryl Lynn Ross

## Hillel

Hillel House is located at  
3460 Stanley. Contact us for  
info about our Fall programs.

[www.hillel.ca](http://www.hillel.ca)  
514-845-9171

## Mindfulness Sundays

Instruction in Insight Meditation  
and the Buddhist Path to Awakening

One Sunday of each month,  
at Annex Z, 2090 Mackay  
9:30 AM – 2:00 PM

Sept. 24, Oct. 29, Nov. 19, Dec. 17  
Contact: Daryl Lynn Ross



## our in-house team



Ellie Hummel (Rev.)  
Ecumenical Chaplain  
Chaplaincy Coordinator  
Offices: S-Z-102/ L-AD 130-3  
Phone ext: 3590  
Ellie.Hummel@concordia.ca

Daryl Lynn Ross  
University Chaplain (Tues-Thurs)  
SGW Office: Z-02  
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Arianne Shaffer  
Programs Assistant  
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Giovanni Serino  
Secretary/Receptionist  
SGW Office: Z-103 (2090 Mackay)  
Phone ext: 3593  
Hours: Mon-Fri – 9 AM to 5 PM  
gserino@alcor.concordia.ca

Bernard Glover  
Departmental Assistant  
Loyola Office: AD 130  
Phone ext: 3588  
Hours: Mon-Fri – 9 AM to 5 PM  
Bernard.Glover@concordia.ca



## religious student groups (csu)



Art of Living (non-denominational spiritual group)  
Spiritual Awareness Fellowship (non-denominational spiritual group)  
Chabad (Jewish)  
Hillel (Jewish)  
Student Christian Movement  
Concordia Christian Fellowship  
Concordia University Pagan Society  
The Vedic Culture Society of Concordia  
Muslim Student Association  
Student Association for Muslim Awareness

If you would like to get in touch  
with any of these  
student groups, contact  
Arianne Shaffer.

## our associate chaplains...

### Muslim

Imam Salam Elmenyawi  
514-748-8427  
salam@muslimcouncil.org

### Hindu

Dr. T.S. Rukmani  
rukmani@alcor.concordia.ca

### Sikh

Mr. Manjit Singh  
lo.man@sympatico.ca

### Unitarian

Diane Rollert  
514-485-9933  
office@ucmtl.ca

### Jewish

Rabbi Shlomo Mahn (Chabad)  
514-845-3812  
montreal@chabadhouse.org

Dov Whitman (Hillel)  
514-845-9171  
dov@hillel.ca

### Zen Buddhist

Myokyo Judith McLean  
514-842-3648  
czenmain@dsuper.net

## where our offices are located...

sgw: annex z

2090 mackay

loyola: administration building  
l-ad 130

For all calls to  
Concordia University dial  
514- 848-2424 and enter  
the proper extension at the  
prompt.

watch for our next issue of *sources* due the first week of january 2007